/91 cont./

133 [101] Tumayaua declared that he had heard them shout. It is probable that the fire glow which we had repeatedly noticed in the east, and which had been regularly observed in the evening at Independencia, came from them. Barely an hour later, the Kewayeli, about 12 meters wide, flowed in from the left. On both banks queimada and plantings.

●484 From the second village Tumayaua had taken along as a companion Pakurali, a short, stocky old man who did not look as though he were a great sorcerer, and whom we, with a lack of [482] respect, called the "cab driver." They did not have much luggage with them and easily packed it into the mayakus, their [286] back-baskets for carrying loads. They had taken along on the journey, not cotton hammocks, but hammocks made of palm fiber, which are lighter and dry quickly if they become wet. /92/ The two made rapid progress, even though they were bent on fishing at every favorable spot. We had let the great sorcerer sniff a bottle of ammonia, which had horrified him no little. After that he could no longer be enticed to smell any of our things. If one of us calls from a corner that it stinks there, everybody runs over and sniffs.

103 To the Third Bakaïrí Village (Kuyaqualiéti).

361 The harbor at which we arrived at 4:45 lay at the end of a lateral inlet and would not have been found without a guide.

The next morning, 6 October, we departed at 7:00 for the village and reached it in three-quarters of an hour on the usual [532] winding forest-trail. On the way we saw a large human figure carved in tree bark, with three fingers on the hands and stump-like feet.

Harpia village, "kuyaquali-éti," also had only three houses and a flute-house, but was the liveliest of the three villages. 162 621 I counted 31 men and just about as many women and children. Some of the latter, however, had run into the woods. There 574 622 were probably about 100 souls in the village. The chief, Porisa, was a small, friendly gentleman; he had had beijú baked at night.

/234 cont./

*171 501 with a shaft and crook-handle (cf. the illustration /see Fig. 29, p. 243/). Holding the crook-handle with one hand and the lower part of the shaft with the other, the Indian pushes the oar down rather vertically by his side and levers it forward with powerful pressure. Often the thrusts follow one another very rapidly, the oar is thrown high in the air and changes hands with lightning [502] speed. One of the rowers usually sits in front, the other in the rear; the one in the rear steers with his paddle, the one in front shoots at fish. The only place to sit is a low clamped-in piece of [415] branch. In the center lies a carrying basket, protected from the rain with leaves. Loam and resin play a great part; /235/ the [396] bark easily cracks, especially in the bent-in stern, and lets in *171 502 water. Thanks to their great skill as pilots, the Bakaïrí shoot even through the swell of the cataracts without danger; the rapids with a greater fall downstream in the region of the Yuruna, however, could not be surmounted with the low and fragile bark canoes -- a noteworthy obstacle against the shifting of our tribes toward the north. Perhaps no less difficult would be the beating of the waves on the broader stream, which every strong wind [396] brings. On the other hand, the bark canoes have the tremendous advantage of being made in the shortest time. For this reason, even the people at the Fazenda S. Manoel were satisfied with a canoe furnished by the Bakaïrí, which cost only one day's work. [482] They are easy to carry out of the forest to the shore; bast rings protect the shoulders.

*171 ● 484 Fishing is done just as much as possible during a trip, and similarly eating. Smoking and singing en route are unknown.

*171 226 Fishing implements. The shooting of fish with bow and arrow provides only a little booty, in terms of number. I have reported on the fences or palings with which the river was blocked off near the second Bakaïrí village, on the "chiqueiras," the barrier made with twigs that closes off the mouths of brooks or the arms of lagoons, on the stone circles that were laid out, often in great numbers, in the shallow river bed near rapids, and where the fish entered from above through a narrow opening and, driven downstream, were caught in nets at the opposite exit, and, finally,

/394 cont./

173 source region of the Tapajoz, and from there some of them emi-
167 grated to the Batovy and Kulisehu in the source region of the Schingú. According to the legend, they reached the salto from the source region of the Paranatinga and Ronuro.

The separation of the West Bakaïrí and East Bakaïrí would under all circumstances have to be dated back to at least the previous century and before the time when the Bakaïrí spread to the southwest into the source region of the Cuyabá. The
174 linguistic comparison agrees well with these conclusions; the
197 two groups of Bakaïrí speak a language that is identical in form and content, with slight dialectal differences. A few fish and trees are designated differently; the name of the akurí palm of the Kulisehu is that of the oaussú palm of the Paranatinga, and
[177] vice versa. As far as the Schingú Bakaïrí are concerned, it is absolutely certain that they have never had any contact with the white man.

619 As a result of our expedition of 1884, West Bakaïrí and East
[123] Bakaïrí came together again. Antonio, after his return home
[166] to the Paranatinga, told of the fellow tribesmen on the Batovy, and the practical Chief Felipe had the idea that he must try to
●[484] persuade them to settle on the Paranatinga. In September of 1886 he set out with Antonio and another man; they reached the Batovy in three days and required another three days along the river until they reached the first village.

/395/ Chief Luku was kurápa and did not entertain them as splendidly as they had expected, but several East Bakaïrí, our "professor" of 1884 in the lead, accompanied them to the
619 Paranatinga. The visitors had great fear of the cattle, but great
431 joy over the visitors-gifts, with which Felipe did not stint. I inquired specifically what they had been given to take along. "We gave them all the iron we had, chickens (this, however, was later denied), small banana plants, mandioca twigs, maize, and rice." Thus one sees how the first opportunity is immediately used to transplant the cultivated produce! If the experiment succeeded, our successors on the Schingú will be able to eat bananas!

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In January of 1887 Felipe gaily set out for Cuyabá to let himself be presented with more iron goods, but his hopes were not appreciated there, and he was sent home empty-handed. Tumayaua told us in 1887 that the Bakairi of the first Batovy village had again gone to the Paranatinga; they must have arrived there shortly after our departure. I had no further opportunity to hear more details about this later.

II. Shift of the Karaiben to the North.

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Chiefly relying on linguistic evidence, I attempted, on the basis of the results of the first Schingú /Xingu/ expedition, to defend the hypothesis that the newly discovered Karaiben /Carib/ in the source region of the Tapajoz /Tapajós/ and Schingú lived closer to the original seats of the tribe than did the Karaiben north of the Amazonas, that the latter immigrated from the south into the Guianas and from there crossed over to the Lesser Antilles.

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I advanced a movement in the same direction only for the Nu-Aruak /Arawak/ always appearing next to the Karaiben, although I was well aware that there was far greater uncertainty here than in the case of the Karaiben. Cf. Durch Central-brasilien, page 297 /omitted in 1 Steinen of this file, a translation of the work cited/. "Whether the common ancestors lived in the northern or southern part of the stretch of country over which we find the grandchildren distributed is rather unimportant considering the present state of our knowledge. My feeling -- that is all -- is more inclined to assume that the movement started from the plateau." My feeling, however, deceived me for an important part of the Nu-Aruak group, the Paressí, of whom I had erroneous ideas based on reports of Cuyabans; for, at least according to the statements that I obtained from them directly in 1888, they definitely advanced from north to south, even though the boundary may be uncertain with regard to how far north their homeland is to be shifted. At the present time the problem concerning the Nu-Aruak is not yet to be taken in at a glance; we know too little about the Moxos /Mojo/ and

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622 that he still kept from those days. Antonio had no children by
115 Dofia Rosa. I had the opportunity to become acquainted with
[123] her when, returning in poor health from the Rio Kulisehu, I was most generously accommodated in her house although Antonio was away.

342 José Coroado's house, situated in front of his stepfather
355 Antonio's house, was just as large and built in the same style.
353 Its interior gave much more of a native impression than Antonio's house. In the half-dark rooms several women lay in the hammocks /22/ among them one with Jose's little daughter, who was only a few weeks old. All the walls in the house showed in the upper part, directly under the ceiling, boards painted in black and white. These friezes made by the Xinguanos showed the typical paintings of the Bakairí. All of the decorations known to the Bakairí of the upper Xingu River regions appeared in these paintings, such as, for example, the figures called
159 uluri, merechu, and maimai. José, in spite of his youth, had
191 already had a great deal of experience. The hole in his lower lip at once recalled his early childhood among his own fellow
[871] countrymen, the Bororo, whose idiom he still knew. As already mentioned above, he had come with his mother to the house of Cacique Antonio when he was a boy of five or six, but he had received part of his education in the capital, Cuiabá, so that he was better acquainted than any other Rio Paranatinga Bakairí with the Portuguese language, which he also used in
159 talking with his mother. When he was an adult, Cacique
619 Antonio had taken him along on a trip to the Batovy and Kulisehu
484 rivers. Already at that time he had had trouble with his stepfather because he had become too involved with the pretty girls of the first aldea of the Rio Kulisehu Bakairí and had thus damaged the good relations with the inhabitants of that aldea. The anger of the inhabitants of the first Rio Kulisehu aldea caused by José Coroado's behavior still continued at the time of my journey to the Rio Kulisehu, and José did not dare to accompany me to that aldea because he had learned that its

352 415 wooden benches, and dishes and cups made from gourds.

● 404 226 501 396 [624] As the Bacairí were extensive travelers and depended upon fish for a considerable part of their food supply, canoes were an important part of their equipment. The Bacairí canoe (*pépi*) was made from the bark of the jatobá tree. The tough, heavy bark was first stripped from one-half of the tree. Small fires were then lighted on the inside of the bark trough to make it curl. Braces were placed at intervals along the entire length, the bow was tapered, and the stern was squared off by forcing the bark upward at one end. 501 Bacairí canoes varied in size, the larger ones being able to carry as many as 8 men. Canoes of jatobá bark are used by the Bacairí today and are the [171] predominant type among the Indians of the 415 Upper Xingú. The Bacairí also made large [824] tubs out of jatobá bark which were used as settling 352 vessels for manioc juice. The juice of the manioc contains a fine powder or starch which settles on the bottom of the vessel, to be gathered after the 241 liquid is poured off. For gardening, the Bacairí formerly used a digging stick made of hardwood. 411 824 For hunting, they used a bow (*túku*), round or slightly oval in cross section and from 2 to 2½ meters in length, made from a yellow or reddish wood which was first matured by burying it in mud. The bowstring was made from the fibers of imbauba bark. Arrows (*pirêu*) were made from [237] cane with hardwood or bone points. Hunting arrows had two feathers, but arrows used for shooting fish had serrated wooden points and no 412 feathers. The cutting tools of the Bacairí consisted of knives made from bamboo, stone, bones, and 409 shell. Transportation was by canoe, or if over 482 land, goods were carried in a wicker basket supported on the back by a tump line.

ORNAMENTS

291 [171] While living on the banks of the Kuliseu River, the Bacairí, in common with the other Upper Xingú River tribes, did not use clothing. Men sometimes wore a narrow cotton band (*onegín*) around the waist, with a few tassels hanging in front. Women, after puberty, wore the ulurí. 302 Men wore their hair cut short. Women wore their hair long at the back but cut straight across over [412] the forehead. Hair was cut with a knife made [335] by setting sharp fish teeth into a wooden stick,